

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, AND CENTRAL PROVINCES,

Received up to 4th May, 1878.

POLITICAL.

The *Oudh Akhbār* of the 30th April says that the despatch of an expeditionary force from India to Europe is a source of great

The despatch of native troops to Malta.

Circulation,
820 copies.

pleasure to the whole native population, specially to the native troops who have prospects of increase of pay and promotion. The native troops out of loyalty are willing to sacrifice themselves on behalf of the Government. The natives are remarkable for their courage and bravery, and there are some special tribes in India which are extremely fond of the military profession. The Government knows by experience that natives, when trained on principles of European discipline, make as good soldiers as Englishmen. In the place of these regiments of native troops which have been or will be sent to Malta, new regiments should be raised. This measure will be useful in various ways. The enlistment of fresh native troops will

give a stimulus to the loyalty of natives. They will be convinced that the Government relies upon them. The measure also recommends itself on economical considerations. The cost of maintaining a regiment of native troops is only about half of the cost of maintaining a regiment of European troops.

Circulation,
135 copies.

The *Khair Khwáh Álam* of the 2nd May, referring to the despatch of native troops to Malta,

The same subject.

says that they should rejoice at the present opportunity. The time has arrived for them to acquire great fame and distinction. That stain which attaches to their name since the mutiny of 1857 will now be removed, and the Government will begin to place confidence in them. And this growth of confidence on the part of the Government will be very beneficial to them. True, the Government has already had experience of the bravery, valour, obedience, and faithfulness of native troops on several occasions, as, for instance, in the late Kabul campaign. But the Afghans were an uncivilized people, and could not stand before a disciplined army. If the war, for which the native troops have been summoned to Europe, breaks out, they will have to fight with a civilised and disciplined army. We hope that they will leave nothing undone to win renown, and soon return triumphant to India.

Circulation,
200 copies.

The *Hindi Pradip*, Allahabad, of the 1st May, publishes an article in the form of a dialogue be-

The want of friendship
among Europeans and
natives.

tween an Englishman and a native.

The writer does not call the interlocutors, the Englishman and the native, but the second person and first person respectively. The dialogue runs as follows :—

The first person :—Alas ! alas ! now a new wide gulf has been established between us, which will prevent a friendly union among us. Now we stand on opposite banks.

How is it possible that we should meet together on the same bank ?

*The second person :—*It doesn't matter. I don't care for you. A union or friendship is only possible between persons of the same disposition. What is the use if we meet together ? There is no friendship possible between fire and straw. The fire will burn the straw as soon as the two come in contact with each other. How can friendship be possible between us ? I am your tutor, and you my pupil ; I a fair-skinned man, and you a dark-complexioned man. I a civilized man, and you an uncivilized man. I the conqueror, and you the conquered. In short, I am exalted like the sky, and you are prostrated like the earth. How wide is the difference between us.

*The first person :—*Brother, don't say so. You must fear God. You and I are both His creatures. You yourself have taught me that notwithstanding the difference of color and creed we are brethren. There is also a second bond of union between us. We are subjects of the same Sovereign. It therefore behoves us to live in friendly union with each other, so that the empire of our Sovereign may be daily on the increase.

*The second person :—*Well, I am not such a fool as to injure my own interests. To be sure, you are a simpleton. Don't you know

that it is the height of folly to destroy one's own interests? How is it possible to fear God's anger in such slight matters? Don't you know I am a follower of the Roman Policy? Then who cares for the troubles of the world to come?

The first person.—Now I know how intelligent you are. You are a dull-head. You set so low a value on popular good-will which is so necessary to the State. I advised you for your benefit. If you don't like to cultivate familiarity with me, it is no harm to me.

NATIVE STATES.

Circulation,
77 copies.

The *Benares Akhbār* of the 2nd May, in an article communicated by a correspondent, publishes several items of news about the Dholpur State. A great dust-storm accompanied with a heavy shower of hail passed over mauza Dhujpura, pargana Bāri, on the 19th March last. A temple fell down from the effects of the hail-storm, and six men were crushed to death, and ten severely wounded. Several other houses fell down, and hundreds of trees were uprooted and broken.

It is rumoured that transit duties on all goods will be abolished, because the Government has agreed to pay the Maharaja a sum of Rs. 60,000 every year. The duty on salt will be increased. It is feared that salt, which now sells at twenty *seers*, will sell at eight or nine *seers* the rupee in future.

THE VERNACULAR PRESS ACT.

The *Berar Samachar* of the 28th April, says : Our readers are aware that the Government has imposed restrictions upon the liberty of the vernacular press. It is a matter of uncertainty when a vernacular newspaper may receive its death blow. Within

The Vernacular Press Act.

the short interval since the passing of the Vernacular Press Act no less than five papers—three of Bengal and two of Bombay—have died. What dreadful power the Act possesses! What journalist will not be alarmed at this state of things? The Government of India has lately appointed Mr. Lethbridge as Press Commissioner. Hence it is obvious that the Government is making every preparation against the vernacular press. The members of the vernacular press can do nothing in opposition to the wishes of the Government. To our thinking, they did not so far transgress the boundaries of their province as to necessitate the adoption of such a strong measure on the part of the Government. But we are ignorant what are the real motives of the Government in gagging the vernacular press. It therefore behoves us to submit quietly to the restrictions which the Government has laid upon our liberty, and to convince the Government of our loyalty by our good behaviour. Our rulers are foreigners, and profess a religion different from ours; and India is a vast continent, inhabited by many different tribes of men. And therefore the Government has, perhaps, deemed it advisable, especially as the situation in Europe is uncertain, to adopt a strong measure, like Act IX of 1878, to repress the publication of objectionable matter in any vernacular newspaper calculated to cause disaffection towards the Government in the minds of the people. When the present uncertain state of affairs in Europe is over, the Government may be pleased to restore the privilege of liberty to the vernacular press. No wise native will like to see the overthrow of British rule in India. We have learnt, from the past history of India, the merits and demerits of Muhammadan and Maratha rule. By looking at the administration of the Government of India and of the native chiefs, we know the difference between British and native rule, which is as great as between light and darkness. None of us will be so foolish as to desire that India should relapse into its old state of misrule and anarchy.

The gagging of the vernacular press will thus appear to be a useless measure, and experience will soon show this. Sometime ago a large meeting was held in Calcutta in connection with the Vernacular Press Act, and it was decided to memorialize Parliament protesting against the Act. The members of the vernacular press of the Bombay Presidency held a conference at Bombay, but resolved to defer entering their protest before Parliament against the Act until the present uncertain state of affairs is over. The *Sarv Janik Sabha* of Puna is also thinking of memorializing the Government on the subject. At a late discussion in the House of Commons on the Vernacular Press Act many members disapproved the principle of gagging the vernacular press, and asserted that it was bad on the part of the Government of India to enact the Vernacular Press Act, but that it would be as bad, or rather worse on the part of the English Government, to abolish that Act. We are glad to observe that this Parliamentary discussion has had a salutary effect on the Government of India. In Act IX of 1878 local Governments are vested with full powers over the vernacular press ; but as the local Governments showed their over zeal in enforcing the provisions of the Act, or owing to some other reason, the Government of India has recorded a resolution to the effect that no local Government should take any step against a vernacular newspaper under the provisions of Act IX of 1878 without obtaining the previous sanction of the Supreme Government, and that no vernacular newspaper is to be tried for offences committed previous to the passing of the Act. This amendment in the Act is a great boon conferred on the vernacular press, as far as it goes, for which we owe sincere gratitude to the Government of India.

Circulation,
175 copies.

The *Vrita Dhara* of the 29th April states on the authority of the *Inder Prakash*, a Bombay journal, that the editor of the *Malwa Akhbār* has been sentenced to three months imprisonment by Maharaja Holkar.

The imprisonment of
the editor of the *Malwa
Akhbār* for three months.

The *Urdu Akhbār* (published in Marathi at Akola) of the 27th April, in reference to the imprisonment of the editor of the *Malwa Akhbār* for three months, remarks that he published some articles against the English Government; those articles were laid before the Legislative Council at the time of the introduction of the Vernacular Press Bill. Maharaja Holkar called upon the editor to submit an explanation in defence of his conduct, which was furnished by him. It is to be regretted that the Maharaja has imprisoned him. This only betrays the weakness and timidity of the Maharaja.

Circulation,
180 copies.

The *Mashir-i-Qaisar* of the 28th April, referring to the meeting held at the Town Hall, Calcutta, on the 17th April, by the British Indian Association in connection with the Vernacular Press Act, says that the Association has excellently performed its duty. What a good thing it would have been if the members of the vernacular press of upper India had also taken part in the proceedings at the meeting. But it is to be regretted that scarcely one of them was present at the meeting. There is no doubt that the new press law is very severe. Moreover, it is a matter of regret that it is applicable to the whole body of native editors. We are strongly of opinion that if it is not repealed, it should be at least amended. However, looking at the present state of affairs, we have little hope that the Government will repeal or amend the law for the present. If a State secret transpires at present, even the Government of India is taken to task and the Secretary of State rebuked for it; this being the case, how is it possible to expect that the press will be allowed to enjoy perfect liberty at present? But the respectable and loyal newspapers should be exempted from the operation of Act IX of 1878, and justice demands that the Anglo-Indian Press should be also brought under the operation of the Act.

Circulation,
300 copies.

Circulation,
200 copies.

The *Hindi Pradip*, Allahabad, of the 1st May, comments upon the Vernacular Press Act as follows:—The great hurry with which Act IX of 1878 was passed into law accounts for the mistakes which exist in the Act. In section 2 a newspaper is defined to be any periodical work containing public news or comments on public news, *printed* wholly or partially in any oriental language, &c., and “print” or “printed” is said to apply to printing, lithography, engraving, and photography. Thus, if we issue a newspaper in manuscript, we are not amenable to the provisions of Act IX of 1878. Moreover, the editors of vernacular newspapers have nothing to fear from the Act. Their name is nowhere mentioned in it. It applies only to printers and publishers. The Act prohibits the *publication* not only of such newspapers but of such books also as are calculated to cause disaffection or to stimulate the antagonism of religion or race. But then *written* books of this kind may be circulated with impunity. At all events, Act IX of 1878 will produce one good result. The Christian missionaries used to publish lots of books such as *Rāmparikshā*, *Dharmtulā*, &c., and to sell them to ignorant persons at fairs, but it will no longer be possible for them to do so.

There is one provision in the Act which is very prejudicial to the interests of proprietors of vernacular newspapers. If any newspaper publishes anything against the provisions of the Act, the district magistrate will with the permission of the local Government exact a security bond from the printer of that paper for good behaviour in future. What excellent justice this is! It is the magistrate who will both condemn the writing of the printer and exact a security bond from him. In other words, the magistrate will be both the prosecutor and the judge in the case, which is quite unusual. True, the magistrate has to obtain the sanction of the local Government before taking any action against a vernacular newspaper, but this is a mere farce. The magistrate will

act as he pleases. If in any case the local Government refuses sanction, the magistrate will be displeased, the whole body of covenanted civil servants will raise a wild clamour, and the *Pioneer* will attack the natives. Thus the local Government must ultimately yield to the proposal of the magistrate. An appeal lies to the Governor-General in Council from the orders of the magistrate, so that the members of the council may put any construction they please on the extracts of the newspaper condemned by the magistrate and the local Government. There is another evil which will result from Act IX of 1878. The publisher of a newspaper will submit the proof sheets for the approval of some Government officer appointed for the purpose. The officer may prohibit the publication of any article he pleases. In these circumstances the newspaper will reflect official opinion and not public opinion, while the world will mistake the former for the latter. The submission of proof sheets instead of manuscripts for approval will be attended with great pecuniary loss to the proprietor of the newspaper. Taking all these things into consideration, it appears to be the wish of the Government that all vernacular newspapers should cease to exist.

The *Rahbar-i-Hind* of the 27th April, in reference to the Vernacular Press Act, says that the Act is intended to check sedition and extortion. If there was nothing in the existing law to check these evils, the measures now adopted by the Government for their suppression are very proper. The extracts from the writings of some vernacular newspapers, which were submitted before the Legislative Council at the time of introducing the Vernacular Press Bill, are so bad that if the Government without enacting a special legislation had most severely punished the proprietors and editors of those papers for spreading sedition under the provisions of the Indian Penal Code, the Government would be supposed to have done a most necessary act. It is true that the Government has enacted the Verna-

Circulation,
525 copies.

cular Press Act under the pressure of necessity. But if the Government had dealt with the offending newspapers under the existing law, the question would have been satisfactorily settled without any ground for complaint. Act IX of 1878 does not practically affect the respectable vernacular newspapers, because none of them can be ever guilty of spreading sedition or of extortion. In spite of this, the Act has agitated the minds of natives and induced them to protest against it in a constitutional way. The educated youths of Calcutta, Bombay, and Lahore are organizing a protest against it. Something wrong appears to have been done in gagging the vernacular press which our educated friends are trying to remedy. In the first place, the whole vernacular press has been brought into disgrace by Act IX of 1878. It is no small matter that all the vernacular newspapers have been taken to task for the misconduct of only some of them. In the second place, the district officers are vested with great powers under the Act, and therefore many short-sighted journalists will make it a practice to flatter the district officers.

Suppose that only one out of a hundred complaints published in vernacular newspapers against Government officers was true, that one complaint enabled the Government to keep a check over the conduct of its officers. But this check is now gone. It is indeed surprising that the Act was passed at one sitting of the Legislative Council. We hope that Parliament will pay careful attention to this matter. The natives are habitually an obedient or loyal people. This one excellent quality in them counterbalances all their faults. They will quietly submit to Act IX of 1878 without raising any objection. If it was a mistake on the part of the Government to have enacted that Act, they will leave it to the Government to reconsider the matter.

The proprietor of the *Samachar*, a vernacular newspaper of Calcutta, stopped the paper rather than enter into a bond

of security for good behaviour. This honourable act on his part will be long remembered. Perhaps all the respectable newspapers, when called upon to execute a bond of security, will follow the noble example of the *Samachar*.

The *Rafá-Am* of the 26th April approves of the objects with which the Government has enacted the Vernacular Press Act. The Act is only intended to repress sedition, extortion, and intimidation, and the true liberty of the press is in no way compromised thereby. There is every reason to expect that the working of the Act will not be attended with hardship and oppression, because no magistrate or commissioner of police can take an action against a vernacular newspaper without the previous sanction of the local Government. Besides the proprietor of the newspaper has the right of appealing to the Supreme Government against the order of the magistrate. We cordially thank the Lieutenant-Governor of the Panjab for the preliminary action which he has taken in connection with the Act. He has satisfied himself for the present with issuing a circular of warning to the proprietors of vernacular newspapers published within his jurisdiction.

Circulation,
600 copies.

The *Vakil-i-Hindustán* of the 26th April says that as soon as Act IX of 1878 was passed and placed before the public, a general fear was expressed that the provision vesting the district magistrates with full powers, subject only to the control of local Governments, would be productive of great hardship and oppression. The short experience of the working of the Act has shown that those fears were well founded. Within the short interval that has elapsed since the passing of the Act the Lieutenant-Governor of Bengal, who seems to be an enemy of the press, has given orders to exact security bonds from several vernacular newspapers for good behaviour. The

Circulation,
260 copies.

Sahachar has already died, and several other papers are in the last state of their existence. The painful death of the *Sahachar* evoked great sympathy. An anonymous printed paper was circulated in the streets and bazars of Calcutta in which the death of the *Sahachar* was pathetically lamented. To our thinking, the evil which is likely to accrue from such things is worse than what was apprehended from the writings of the newspapers. If the full powers vested in the district magistrates and local Governments by Act IX of 1878 had been allowed to remain in their hands, all vernacular newspapers would have vanished one after the other. But the short working of the Act in Bengal has opened the eyes of the Supreme Government, and impressed upon it the necessity of restricting the powers of the local Governments. Accordingly the Government of India has ruled that no local Government should take any action under the provisions of Act IX of 1878 against any vernacular newspaper without previously obtaining its sanction. This resolution will considerably mitigate the severity of the law, for which we are very thankful to the Government of India. The Act stands in urgent need of one more necessary amendment. When a district magistrate complains against any newspaper to the local Government, and the local Government forwards the letter of the magistrate to the Government of India, with an endorsement, the Government of India should supply the editor of the newspaper with a copy of the letter of the magistrate and of the endorsement of the local Government, and call upon him to defend his conduct. Sometimes many things are published in newspapers by an oversight. Extracts separated from the context do not convey the exact meaning of the writer. If an opportunity is given to the editor of a newspaper, charged with an offence under act IX of 1878, to vindicate his conduct, the severity of the new press law will be largely mitigated, and the Government will win the gratitude of the whole native community.

The *Mihir-i-Durakhshán* (a sectarian paper conducted by The Vernacular Press a bigoted Muhammadan) of the 1st May, says :—In one of the speeches delivered by His Excellency the Viceroy and Governor-General and the members of the Legislative Council at the time of passing the Vernacular Press Bill, it was remarked that it has been noticed that vernacular newspapers are in the habit of highly praising the old Muhammadan rule, and say that the Muhammadan rule was better than the British rule, i. e., one of the reasons why the vernacular press has been gagged is that the press used to praise the old Muhammadan rule. But then it is surprising that the privilege of liberty has been withdrawn even from those vernacular newspapers which used to scoff not only at the former Muhammadan rulers but at the present race of Muhammadans. Thus, our newly civilized men have reaped no profit by their denouncing the Muhammadans. They, along with the Christian missionaries who live in the society of low people and dare not speak to a respectable gentleman, think the officers to be ill-bred like themselves. They, out of flattery, bestow false praises upon the Government, and if any man writes any thing which clashes with their writings, they become very angry and say why does not the Government punish such impertinent persons? When the Government, at their instigation, begins to frown at its half-dead subjects, it incurs popular odium, and the natives, who have not yet forgotten the well-bred Muhammadan emperors, exclaim that our present rulers are not a well-bred people. Under the former rule, despotic as it was, even the courtiers used to criticise very sharply the conduct of the kings. Look at the book called the *Waqayah Namat Khán Akh*. And these sharp critics, far from being rebuked by the kings, daily received promotion. We admit that some Marathi and other vernacular newspapers, through ignorance, severely attacked the Government. But then does it become a great Government like ours to punish these insignificant persons or to over-

look their offence? A Government should have patience and forbearance in the highest degree. We can never praise that Government which, at the instigation of stupid flatterers, very easily becomes angry with its subjects, a practice which is incompatible with its high dignity. That our good destiny has deserted us needs no proof, still we have not yet lost our reason. If those men, who condemn the Musalmans for incapacity, are Musalmans, they, in so doing, condemn themselves. If they are not Musalmans, they condemn the latter through prejudice or jealousy. They must be a very ignorant set of men, because the present prosperity of Europeans induces them to adopt the customs and manners of Europeans. The prosperity of a nation is no sign of its ability. If these flatterers were well-bred persons, they would sometimes praise some other nation also from which they have no hope of getting large pensions, or have no fear of ever being brought under its rule. If, looking at the present prosperity of the English nation, they scoff at the Musalmans, what surety is there that they will not scoff at Englishmen when prosperity attends some other nation?

GENERAL ADMINISTRATION.

Circulation,
600 copies.

The *Rafáh-A'm*, Sialkot, of the 26th April, urges that the Government should exact suitable securities from all Government servants, as, for instance, the muharrirs of the judicial assistant's court, the naib sharafs of the tahsil, and the munsiff's court, &c., who have always public money in their charge. The exaction of securities will prevent embezzlement and misappropriation. The heads of offices should be asked to keep a strict watch over the cash balances of their officers. Men belonging to ministerial establishments, who are relatives or friends, should not be allowed to remain long in the same office. They should be occasionally transferred from one district to another.

The *Rahbar-i-Hind* of the 27th April says : Many com-

Circulation,
525 copies.

The assessment in connection with the license tax in the frontier districts in the Panjab.

plaints have reached us from the frontier districts regarding heavy assessments in connection with the levy of the license tax. Some of these complaints may be unfounded. But all of them cannot be supposed to be so. We hope that the Government will ask the commissioners to exercise greater care and discretion in making assessments.

The *Rahbar-i-Hind* of the 27th April, after pointing out

Circulation,
525 copies.

The levy of the license tax.

that the rabi crop has been damaged in several ways in the Panjab and the North-Western Provinces, and that the out-turn has not been so good as was expected, says that it is not advisable to levy the license tax at the present time of distress. If the imposition of the tax is not deferred for the present, the sufferings of the famine-stricken people will be doubled and will become irremediable.

EDUCATION.

The *Urdu Akhbar* (published in Marathi at Akola) of the

Circulation,
130 copies

The boarding house attached to the high school, Akola.

27th April says that the students of the High School, Akola, who live in the boarding house, performed the *Shakuntala*, a well known Sanskrit drama, on the 20th April at night. The head master of the High School is averse to such dramatic performances on the part of the students. Many teachers of the school therefore did not attend the performance.

The writer then complains of the ill-treatment of the boarders by the superintendent of the boarding house. On the 21st April no food was given to the boarders, and they were turned out like beggars from the boarding house under

the midday sun. The boarding house is usually kept open till the end of April every year for the boarders of the Training College, and if any boarders of the High* School also like to remain in the boarding house till the end of April, arrangements are generally made for their boarding and lodging as usual. But strange to say this was not done this time. As the boarders of the High School liked to act the *Shakuntala* on the 20th April, they did not return to their villages that day. On the 21st April they were suddenly refused food, and turned out of the boarding house. They were thus put to great inconvenience. We had to make arrangements for providing food to more than half of them. They are the sons of respectable gentlemen. They are not supported at the public expense, but they pay for their boarding and lodging. What will their parents think of this disgrace that has been inflicted upon them? Some of the rules of the boarding house are very strict. We did not hitherto complain of this strictness, because the object which the rules have in view is good. Petty thefts are also frequent in the boarding house. The suppression of this evil seems to be impossible until the present menial servants are dismissed. We are unable to understand why the *Khansamas* of the boarding house are made to sleep at night at the house of the superintendent and not in the boarding house. On the 21st April the boarders complained to the principal of the training college, who is also the superintendent-general of the boarding house, against the superintendent. The principal made satisfactory arrangements for their boarding and lodging at the boarding house on the 22nd April. We hope that the Director of Public Instruction, Berar, will take measures to improve the management of the boarding house.

* It appears from this passage that the High School is closed about the middle of April, and the Training College at the beginning of May for summer vacation.

The *Nār-i-Afshān* of the 2nd May discusses the question

Circulation,
425 copies.

The need of granting scholarships to the students of mission schools in the Panjab.

why the number of students in the high classes in mission schools, Panjab, is generally very limited, and points out that the cause of the paucity of numbers in the high classes in mission schools is that the students of mission schools have not the same incentive in the shape of scholarships to prosecute their studies as the students of Government schools have. The writer urges that when a student has passed the middle school examination and a scholarship has been granted to him by the Government, he should be at liberty to join either a Government school or a mission school. It should not be made a condition of his holding the scholarship that he must join a Government school. This change in the rules for the grant of scholarships will be also beneficial to students. Suppose there is a mission school in the same town or village in which a student lives, while a Government school is in a distant city, if the scholarship rules do not compel him to prosecute his studies at the latter, the considerations of economy and convenience will naturally induce him to join the former.

RAILWAY.

The *Ashraf-ul-Akhbār* of the 1st May, in its correspondence

Circulation,
105 copies.

The Oudh and Rohilkhand Railway Station, Aligarh.

columns, complains that the booking-office of the Oudh and Rohilkhand Railway station at Aligarh is a very small room. Besides, there is only one small door for entrance and exit. Thus, the room is always crowded, especially on full moon days when large numbers of pilgrims go to the Ganges. If any man happens to fall at the door he is severely crushed under the feet of other passengers. The door in question should be used only as the entrance door, and the passengers should be allowed to go out from the other door through the East Indian Railway station.

LOCAL AND MISCELLANEOUS.

Circulation,
150 copies.

A correspondent of the *Bhārat Bandhu* of the 26th April, writing from the Barhani State, complains of the increase of crime in the Barhani State owing to the high prices. The administration of the State is indeed excellent. But the famine-stricken people, specially the hill tribes, stimulated by hunger, do not hesitate to commit robberies. On the 14th April some *Bohres* or money-lenders were attacked by five or six men of the *Bhil* tribe on their way from mauza Darbada to Barhani and robbed of their property. Two of them have been grievously wounded. The robbers were armed with swords. Enquiries are being made to trace the robbers.

Circulation,
200 copies.

The *Hindi Pradiṇ*, Allahabad, of the 1st May, complains of the evil practice, on the part of fishermen, of catching fish at the bathing ghats, specially at *Trībeni* in Allahabad, which is very distressing to the Hindus who resort to the ghats for bathing.

The same journal publishes an article which is headed by the native proverb, viz., when we had gram, we did not have teeth: now when we have teeth, we do not have gram to eat. The substance of the article is as follows:—When we were rich, we did not know how to make a proper use of our wealth and foolishly squandered it. Now when we have learnt that the best use we can make of money is to expend it on works of public utility, we have no money. When we were rich, we were constantly robbed and plundered under the old regime. Now when there is perfect security of life and property under British rule, we are penniless. As long as we were not well educated, the Government used to tell us that when we were qualified to hold high offices the Government would have no objection to appoint us to high offices. Now that

many of us have acquired the essential qualifications for holding high offices, His Excellency the Viceroy and Governor-General tells us that education is not given us with the view that all of us should, after obtaining education, seek Government employment, and when we do not get it should blame the Government. When there was no one to prevent us from freely expressing our thoughts, we had not the courage to do so. When we lately made up our minds to freely express our thoughts, our mouths have been gagged.

The *Rohilkhand Akhbár*, Moradabad, of the 27th April,

Circulation,
210 copies.

The relief rendered by Government to the poor in Moradabad.

praises the Government for the relief which it renders to the sufferers in time of famine. The writer publishes a detailed account of the poor house at Moradabad, maintained by the Government, during the late scarcity in these provinces, and praises the Government officers of the district for their energetic and unwearied exertions in connection with the management of the house. The poor house was opened on the 16th September, 1877, by the magistrate, and closed on the 18th April, 1878.

[The *Berar Samachar* of the 28th April expresses great satisfaction at the fact that Shankará Chárya, who is the spiritual head of the Hindu community in the Deccan, condescends to listen to controversies on social questions and decides the questions in accordance with the spirit of modern times. The question of widow marriage was lately discussed in his presence for eight or nine days at Puna by both the parties, one which opposes and the other which advocates widow marriage. The advocates of widow marriage were not satisfied with the controversy. It is not expressly stated in the paper what was the verdict of the sage. But the writer says that it would have been better if the advocates of widow marriage, instead of provoking a controversy, had begged the sage to take pity upon widows and to relieve them from their sufferings.]

The sage has readmitted to the Hindu community two Hindu gentlemen who went to England for education, and were therefore supposed by their countrymen to have forfeited their caste. The two gentlemen in question are Mr. Ganesh Sita Ram Shastri, who was sent to England by Maharaja Holkar for obtaining English education, and Mr. Shripad Babaji Thakur, C. S., Barrister-at-law, the Assistant Magistrate and Collector of Sholapur.

The *Vrita Dhára* of the 29th April also speaks at great length of the re-admission of Mr. Shripad Babaji Thakur to the Hindu community by Shankarâ Chârya.]

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	<i>Asbab-i-Panjáb</i>	... Lahore	Urdu	Bi-weekly ...	April 29th, & May 2nd, 1878.	327 copies (in- cluding 50 copies taken by Govt.)
2	<i>Agra Akhbār</i>	... Agra	Ditto	Weekly ...	April 28th, 1878.	90 copies.
3	<i>Akhbār-i-A'lam ...</i>	... Meerut	Ditto	Ditto ...	27th "	1,050 copies (in- cluding 360 copies taken by Govt.)
4	<i>Akhbār-i-A'm</i>	... Lahore	Ditto	Ditto ...	" May 1st "	112 copies.
5	<i>Akhbār-i-Tamannā</i>	... Lucknow	Ditto	Ditto ...	" 28th "	100 "
6	<i>Akmal-ul-Akhbār</i>	... Delhi	Ditto	Ditto ...	April 27th & 30th "	254 copies (in- cluding 46 copies taken by Govt.)
7	<i>Aligarh Institute Gazette</i>	... Aligarh	Urdu-English	Bi-monthly ...	" "	180 copies.
8	<i>Anjuman-i-Hind</i>	... Lucknow	Urdu	Weekly ...	27th "	400 copies (in- cluding 200 copies taken by Govt.)
9	<i>Anjuman-i-Panjāb</i>	... Lahore	Ditto	Ditto ...	" 26th "	105 copies.
10	<i>Ashraf-ul-Akhbār</i>	... Delhi	Ditto	Tri-monthly ...	May 1st "	77 "
11	<i>Benares Akhbār</i>	... Benares	Hindi	Weekly ...	" 2nd "	"
12	<i>Benār Samāchār</i>	... Akola	Marathi	Ditto ...	April 28th "	"

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
13	<i>Bhārat Bandhā</i>	Aligarh	Hindi-English	Weekly	April 26th, 1878,	150 copies.
14	<i>Bostān-ul-Ashqā</i>	Lucknow	Urdu	Ditto	"	"
15	<i>Dābdabāh Sikandri</i>	Rāmpur	Ditto	Ditto	" 29th	352 "
16	<i>Guldastah Shora</i>	Lucknow	Ditto	Monthly	May 2nd	125 "
17	<i>Gwalior Gazette</i>	Gwalior	Hindi-Urdu	Weekly	April 21st & 28th	"
18	<i>Hindi Pradīp</i>	Allahabad	Hindi	Monthly	May 1st	200 "
19	<i>Jaipūr Akhbār (Rajputana),</i>	Jaipur	Urdu	Weekly	April 26th	135 "
20	<i>Jalwāh Tār</i>	Meerut	Ditto	Ditto	May 1st	142 "
21	<i>Kārnāmah</i>	Lucknow	Ditto	Ditto	April 29th	300 "
22	<i>Kāshi Patrikā</i>	Benares	Hindi-Urdu	Bi-monthly	" 30th	310 copies (including 200 copies taken by Govt.)
23	<i>Kavi Vachan Sudhā</i>	Ditto	Hindi	Weekly	" 29th	275 copies.
24	<i>Kayasth Samachār</i>	Lucknow	Urdu	Monthly	For May	350 "
25	<i>Khair Khwāh-i-Ālam</i>	Delhi	Ditto	Weekly	May 2nd	135 "
26	<i>Khair Khwāh-i-Hind</i>	Ditto	Ditto	Bi-monthly	" 1st	200 "
27	<i>Khair Khwāh-i-Oudh</i>	Lucknow	Ditto	Ditto	April 30th	30 "
28	<i>Khushid-i-Ālam</i>	Lahore	Ditto	Weekly	" 29th	540 copies (including 60 copies taken by Govt.)
29	<i>Koh-i-Nār</i>	Ditto	Ditto	Ditto	" 27th	50 copies.
30	<i>Lama-i-Nār</i>	Jaunpur	Ditto	Ditto	26th	90 "
31	<i>Lauh-i-Mahfūz</i>	Moradabad	Ditto	Ditto	" 26th	500 copies (including 50 copies taken by Govt.)
32	<i>Lawrence Gazette</i>	Meerut	Ditto	Ditto	" 30th	"

33	<i>Malwa Akhbar</i>	...	Indore	...	Marathi	...	Ditto	...	26th	"	300	copies.
34	<i>Mashir-i-Qaisar</i>	...	Lucknow	...	Urdu	...	Ditto	...	28th	"	60	"
35	<i>Meerut Gazette</i>	...	Meerut	...	Ditto	...	Ditto	...	27th	"	200	"
36	<i>Mithir-i-Darakhshan</i>	...	Delhi	...	Ditto	...	Tri-monthly	...	1st	May	150	"
37	<i>Mitra-Bild</i>	...	Lahore	...	Hindi	...	Weekly	...	19th	April	245	"
38	<i>Muhib-i-Hind</i>	...	Meerut	...	Urdu	...	Ditto	...	28th	"	30	"
39	<i>Mumbar-ul-Akhbar</i>	...	Lucknow	...	Ditto	...	Bi-monthly	...	30th	"	40	"
40	<i>Mutla-i-Nar</i>	...	Cawnpore	...	Ditto	...	Weekly	...	"	"	96	"
41	<i>Naiar-i-Azam</i>	...	Moradabad	...	Ditto	...	Ditto	...	25th	"	350	"
42	<i>Najm-ul-Akhbar</i>	...	Meerut	...	Ditto	...	Daily	...	April 29th, to May 4th, 1878.	"	150	"
43	<i>Nasim-i-Agra</i>	...	Agra	...	Ditto	...	Tri-monthly	...	April 30th, 1878.	"	45	"
44	<i>Nizam-ul-Akhbar</i>	...	Delhi	...	Ditto	...	Weekly	...	" 22nd & 29th	"	425	"
45	<i>Nar-i-Afshan</i>	...	Ludhiana	...	Ditto	...	Ditto	...	May 2nd	"	84 copies (including 40 copies taken by Govt.)	"
46	<i>Nur-ul-Absar</i>	...	Allahabad	...	Ditto	...	Bi-monthly	...	1st	"	125	copies.
47	<i>Nusrat-ul-Akhbar</i>	...	Delhi	...	Ditto	...	Tri-monthly	...	"	"	50	"
48	<i>Nusrat-ul-Islam</i>	...	Ditto	...	Ditto	...	Ditto	...	"	"	820 copies (including 90 copies taken by Govt.)	"
49	<i>Oudh Akhbar</i>	...	Lucknow	...	Ditto	...	Daily	...	April 29th, to May 4th, 1878.	"	400	copies.
50	<i>Oudh Punch</i>	...	Ditto	...	Ditto	...	Weekly	...	April 30th, 1878.	"	300	"
51	<i>Panjab-i-Akhbar</i>	...	Lahore	...	Ditto	...	Ditto	...	27th	"	240	"
52	<i>Patla Akhbar</i>	...	Patla	...	Ditto	...	Ditto	...	28th	"	150	"
53	<i>Prince of Wales' Gazette</i>	...	Meerut	...	Ditto	...	Ditto	...	28th	"	150	"
54	<i>Qaisar-ul-Akhbar</i>	...	Allahabad	...	Ditto	...	Ditto	...	"	"	600	"
55	<i>Rafah-i-Am</i>	...	Sialkot	...	Ditto	...	Bi-monthly	...	26th	"	525	"
56	<i>Rahbar-i-Hind</i>	...	Lahore	...	Ditto	...	Bi-weekly	...	" 27th & 30th	"	240 copies (including 50 copies taken by Govt.)	"
57	<i>Rohilkhand Akhbar</i>	...	Moradabad	...	Ditto	...	Weekly	...	"	"		

List of papers examined.—(concluded.)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
58	Badiq-ul-Akhbar	Bhawalpur	Urdu	Weekly	April 29th, 1878.	160 copies.
59	Safir-i-Bedkhand	Blusaikarnagar,	Ditto	Ditto	" 24th "	100 "
60	Safir-i-Hind	Amritsar	Ditto	Ditto	" 27th "	200 "
61	Ditto	Delhi	Ditto	Bi-monthly	" 30th "	75 "
62	Shola-i-Tur	Cawnpore	Ditto	Weekly	" "	310 "
63	Shubha Chintak	Ditto	Hindi	Ditto	" 29th "	160 "
64	Sir Punch Hind	Lucknow	Urdu	Ditto	" 2nd "	100 "
65	Sohail Hind	Meerut	Ditto	Ditto	May 30th "	145 "
66	Tahyat-i-Kashmir	Janams	Ditto	Ditto	April 24th "	250 copies (including 200 copies taken by Maharaja of Kashmir.)
67	Umdat-ul-Akhbar	Batehgarh	Ditto	Ditto	April 24th & May 1st, 1878.	120 copies.
68	Urdu Akhbar	Delhi	Ditto	Ditto	May 1st, 1878.	69 "
69	Urdu Akhbar	Akola	Marathi	Ditto	April 27th "	130 "
70	Urdu Akhbar (Akola)	Ditto	Urdu	Ditto	" 26th "	190 "
71	Vakil-i-Hindustan	Amritsar	Ditto	Ditto	" 26th "	260 "
72	Vakil-i-Hind	Dhar	Marathi	Ditto	" 29th "	175 "

ALLAHABAD,

The 10th May, 1878.

PRIYA DAS,

Government Reporter on the Vernacular Press of Upper India.